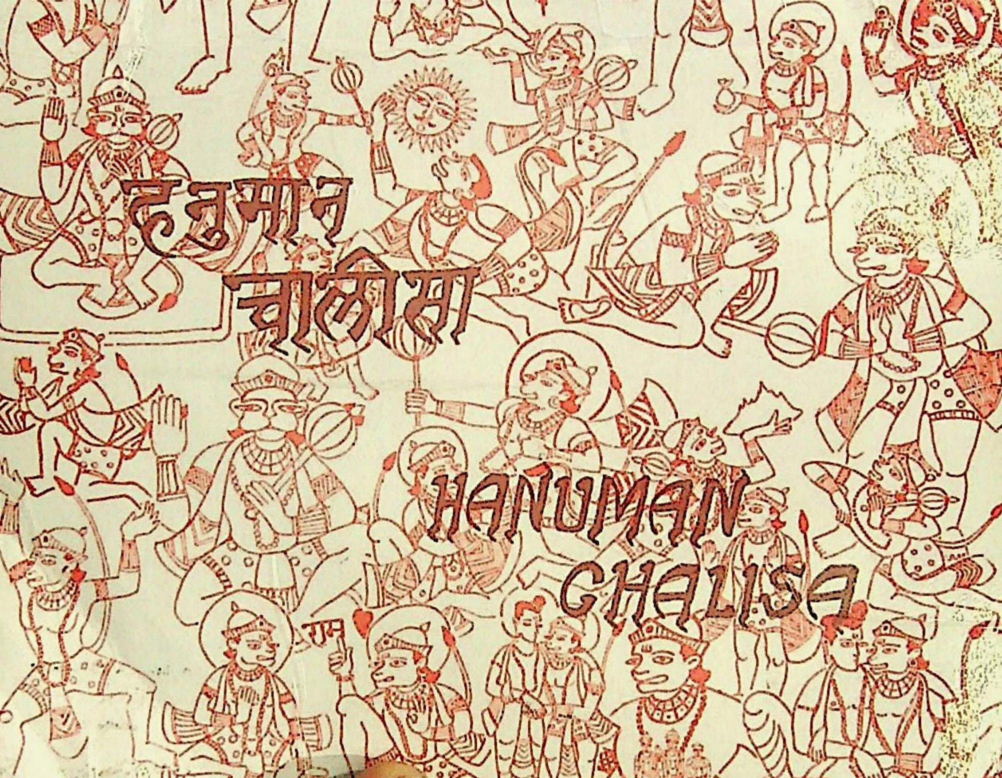

हनुमान
चालीसा
HANUMAN
CHALISA



हनुमान चालीसा

HANUMAN CHALISA

of

TULSIDASJI

(with English Translation & Notes)

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TULSĪDĀSJĪ

Goswāmi Tulsīdāsjī himself has left very little account of himself. He has written the date of composition of some of his works. He had taken a vow, it is said, not to write biography of any human being.

One Venīmādhavadās, a disciple and contemporary of Tulsīdāsjī, it is said, has left a written account of Tulsīdāsjī. Venīmādhavadās stayed and moved with Tulisīdāsjī in his sojourns. Unfortunately, the account said to have been written is not yet traced. Naturally, we have to depend on traditions and anecdotes handed down to us.

The date of birth of Tulsīdāsjī is nowhere mentioned. However, his birth is assigned to 1531 A.D. Pandit Rām Gulām has assigned his birth to Samvat 1589. (1645 A.D.)

Tulsīdāsjī was born to Ātmārām Dvivedī of *Parāshar Gotra* in Rājāpūr in Bāṅda district (now in Uttar Pradesh). His mother was Hulsī. In his childhood, Tulsīdāsjī was called Rāmbolā. Tulsīdāsjī lost his parents in his childhood only. From boyhood itself Tulsīdāsjī was a disciple of one Naraharidās. Tulsīdāsjī heard for the first time the *Rāmāyaṇa* story from his *Gurū.*

Tulsīdāsjī was married to Ratnāvali. A son was also born to them and he was named as Tāraka, but the son died early. Tulsīdāsjī loved his wife very much and never tolerated any separation from her. Once Ratnāvali had gone to her parents and Tulsīdāsjī, un-

able to bear her separation ran to his in-laws' house to meet Ratnāvali. Realising the purpose of his visit, and a bit ashamed with his presence there also, Ratnāvali rebuked Tulsīdāsjī in the following words:

लाज न लागत आपुको दौरे आयहु साथ ।
धिक धिक ऐसे प्रेमको कहा कहहु मैं नाथ ।।
अस्थिचर्ममय देह मम तामें जैसी प्रीति ।
तैसी जो श्रीराम महँ होत न तौ भवभीति ।।

(Don't you feel ashamed to chase me here also ? Fie upon such (sensual) love which you shower on my body made up of esh and bones. Had you showered such deep love (devotion) on Śrī Rāma, what would have been your position now ! You would have crossed the ocean of *saṁsāra.)*

This very strong rebuke of Ratnāvali left a very deep impression on Tulsīdāsjī. He lost

all his interest in the material life and posthaste landed in Vārāṇasī. The rebuke proved a turing point in his life. His wife Ratnāvali tried her best to lure him back to family life but Tulsīdāsjī, whose conscience had been awakened by the rebuke of his wife, remained steadfast in his resolution and took to a life of devotion and servitude of Śrī Rāma with implicit faith in the glory of Prabhu Rāmcandra .

After taking to a life of disaffection to worldly life and servitude to Prabhu Rāmacandra, he wandered all over the land. Most of the time he stayed in Vārāṇasī in the company of the learned and the saints.

There are four places at Vārāṇasī connected with Tulsīdāsjī where he stayed and which are visited by his disciples and devotees with reverence even to-day. Those

places are: (1) The **TULSĪGHĀṬ** on the banks of the Asī, where he wrote *Rāma-Līlā*. An idol of Hanumān stands there even to-day. There is a cave known as Goswāmi's cave where he spent his time. (2) The **GOPĀL MAṄDIR**: In the precincts of this temple, there is a room in the south-west corner which was used by Tulsīdāsjī but which now remains locked. This room is opened for public view only on *Śrāvana Śuddha Saptamī*. Tuslīdāsajī wrote in this room major portion of his *Vinaya Patrikā*.*(3) The Prahlāda Ghaṭ and (4) The Saṅkaṭa Mocana Mahāvīra* temple.

Tulsīdāsjī used to cross the river for attending to nature's call daily. While returning, he used to pour the water left in the pot on the trunk of a mango tree on his way. A spirit resided in that mango tree. One day, the spirit appeared before Tulsīdāsjī and said, "Tulsīdāsjī, I am relieved of my curse with

your pouring water on me. Ask me a boon which I shall fulfil." To this, Tulsīdāsjī replied, "I do not need anything in life except the *Darśan* of Śrī Rāma in person." Hearing this, the spirit replied, "This is beyond my power. But I will show you a way out. In a particular temple the story of Śrī Rāma *(Rāmāyaṇa)* is read everyday. To listen to this *Rāma Kathā*, a dirtily clothed man comes before everybody else and leaves the precincts after everyone else has left. He is none other than Hanumānjī. You fall at his feet and prevail upon him to arrange an interview with Śrī Rāma. He alone is capable of arranging *Darśan* of Śrī Rāma and none else." Tulsīdāsjī did accordingly. Hanumānjī first tried his best to avoid Tulsīdāsjī but could not succeed and ultimately yielded. Hanumānjī said, "You will meet your beloved Śrī Rāma in Chitrakūṭa mountain. You go there. Tulsīdāsjī, without wasting time, rushed to Chitrakūṭa mountain.

One day Tulsīdāsjī noticed a deer being chased by two handsome princes mounted on horses. One of them was white-complexioned while the other was a bit dark. Both had bows and arrows stuck on their backs. Tulsīdāsjī was admiring with awe those handsome riders who rode in his very presence but failed to realise as to who they were. At this very moment, Hanumānjī appeared there and enquired of Tulsīdāsjī, "Did you see anything?" Tulsīdāsjī replied, "Yes, I saw two handsome princes on horses chasing a deer." Hanumānjī said, "Those were Śrī Rāma and Laksmāna." Tulsīdāsjī regretted very much for not having realised who they were and not exchanging a word with them. But the figures had left an indelible impression on Tulsīdāsjī.

Tulsīdāsjī became very popular for his love and devotion to Śrī Rāma and for his poetry.

Many miracles are attributed to him. Many did pester him for favours and guidance or to bestow some kind of favour on them or on somebody. So he always tried to shut himself up in the confines of a cave. But could not succeed always.

Tulsīdāsjī has composed 12 works, out of which six are major and the other six are minor works. The major works are:

(1) Dohāvalī (2) Kavitta Rāmāyaṇa (3) Geetavali (4) Rājājñā (5) Vinayapatrikā, and (6) Ramcharita Mānas (popularly known as Mānasa or Tulsī Rāmāyaṇa.)

The minor works are:

(1) Rāmalīlā Nahāchchu (2) Vairāgya Saṅdīpini (3) Baravai Rāmāyaṇa (4) Pārvatī Maṅgala, and (5) Krishnāvalī. (6) Hanumāna Cālīsā.

It is said that Tulsīdāsjī was a great friend of Khan Khannan, a minister of Mughul Emperor Akbar. Once a poor Brāhmin approached Tulsīdāsjī for help to perform the marriage of his grown up daughter. Tulsīdāsjī directed him to the Khan Khannan with the following incomplete stanza:

सुरतिय नरतिय नागतिय, सब चाहत अस होय ।

(The desire of all girls born in heaven, on the earth or in the nether world, cannot be else but .....)

The Minister Khan Khannan gave the poor Brahmin a fortune and sent him back to Tulsīdāsjī completing the couplet thus:

गोद लिये हुलसी फिरे, तुलसी सो सुत होय ।।

(To beget Tulsī-like son and move proudly like Hulsī with the boy on her waist).

Rājā Mānsiṅgh of Amer, Madhusūdan Saraswatī and Naṅdadāsjī (composer of *Rāsa Pañchādhyāyī)* were beloved friends of Tulsīdāsjī.

The last couplet composed by Tulsīdāsjī, it is said, runs as under:

रामनाम जस बरनि कै, भयो चाहत अब मौन ।
तुलसी के मुख दीजिये, अब ही तुलसी सौन ।।

It is also said that Tulsīdāsjī got cured of his ailments due to the blessings of Hanumānjī.

It is widely believed that Tulsīdāsjī was none else but *Ādi-Kavi* Vālmīki re-born.

Tulsīdāsjī is hailed in Hiṅdī literature as one of the greatest poets of India who has left an indelible impression on the minds of young and old alike. Any person from the Hiṅdī speaking region of India, even though

he might not be aware of any other work or piece of poetry by any other poet, is invariably found to have a knowldege of a few couplets composed by Tulsīdāsjī. Tulsīdāsjī's teachings are wafts and webs in household talks and in learned gatherings, oft quoted, oft repeated and oft remembered as injunctions. His teachings have made many lives mellowed and sublime and often have prevented men from falling into sin. Such is the greatness of Tulsīdāsjī. He is held in great veneration even by non-Hindī speaking people in India as a great poet of India.

Hanumāna Cālisā composed by such a great philosopher poet and devotee of Śrī Rāma undoubtedly is capable of granting the wishes of the devotees as is claimed by Tulsīdāsjī himself:

और मनोरथ जो कोई लावै ।
तासु अमित जीवन फल पावै ।।

[If any wish is taken to Hanumānjī, it will be granted in ample measure in (this very) life.]

Kalyān
Rāmanavamī
3-4-1990

S.K.MUTALIK

NOTES ON HANUMĀNA CĀLISĀ

(In the following pages, the serial numbers in the brackets indicate to the Dohā and Chaupāī numbers in the Text.)

Dohā 1

(1) Śrī Rāma is an incarnation of Viṣṇu. He is also considered as an incarnation of Śaṅkar.

The four fruits (the principal objects of humān life according to Vedic thinking) are the four *Puruṣharthās* viz., *dharma* (righteousness), *artha* (wealth), *kāma* (desire) and *mokṣha* (emancipation or liberation from bondage, i.e., the cycle of death and rebirth), enjoined on every one.

Being born as a humān being is a very rare opportunity *(sudurlabha);* when after being born as a humān being, if a man does not attain all these fruits of life, he is the most unfortunate. Because, the humān body alone entitles one for *sādhanā* and liberation. That is why being born as a humān being is a rare chance.

Tulsīdāsjī has said:-

बड़े भाग मानुष तनु पावा ।
सुर दुर्लभ सद ग्रंथन्हि गावा ।।
साधन धाम मोक्ष कर द्वारा ।

–रामचरितमानस– (उत्तरकाण्ड)

Doha 2

It is believed that Hanumāna can bestow on his devotees qualities such as intelligence, strength, success, courage, non-fearing, freedom from diseases and ailments and ability to talk skilfully.

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगिताम् ।
अजाड्यत्वं वाक्पटुत्वं हनुमत्स्मरणात् भवेत् ॥

Hanumān can fulfil the desires of his devotees also.

(अ) वाञ्छितार्थं प्रदास्यामि भक्तानां राघवस्य तु ।
सर्वथा जागरूकोऽस्मि रामकार्य धुरंधरः ॥
–रामरहस्योपनिषत्, ४. १३

(ब) सत्यमेतत् रघुश्रेष्ठ यद्ब्रवीषि हनूमति ।
न बले विद्यते तुल्यो न गतौ न मतौ परः ॥
–वाल्मीकि रामायण– ४.६६. १९

Chaupāī

(1) Since Hanumānjī himself is endowed with several supreme qualities, it is said he can bestow certain qualities on his devotees.

(अ) तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः ।
पौरुषं विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा ॥
–वाल्मीकि रामायण, ६.१२८.

(ब) प्रगल्भः स्मृतिमान् वाग्मी शस्त्रे शास्त्रे च निष्ठितः ।
अभ्यस्त कर्मा नृपतेर्दूतो भवितुमर्हति ॥
—अग्निपुराण

Shrī Narāyaṇ Paṇḍita, a great commentator on the works of one of three great Achāryas viz., Śrī Mādhvāchārya, the propounder of *Dvaita siddhānta*, has interpreted the word 'Hanumāna' as a person endowed with highest knowledge (the knowledge of *Paramātman*)

हनु शब्दो ज्ञानवाची हनुमानिति शब्दितः ।
—सुमध्वविजय

It is also said that Hanumānjī protects righteousness by his valour and knowledge.

बाह्यार्बलात् ज्ञानबलाच्च रक्ष्यो धर्मः ॥

2. Añjanā, queen of King Kesari had no issue for sometime and she prayed God Vāyu to

give her a son as powerful as himself. Vāyu granted her request and Hanumāna was born. As such Hanumāna is known as *Vāyu--putra.*

3. The many injunctions of the Vedic scriptures have extolled the company of the virtuous- *satsaṅg.* In the company of the virtuous, wicked thoughts are banished and a man is made to think always of virtuousity only.

Tulsīdāsjī himself has praised the company of the virtuous in the following lines:

सुनिअ सुधा देख अहिं गरल सब करतूति कराल ।
जहँ तहँ काक उलूक बक मानस सकृत मराल ॥

(We hear about nectar, but we see the deadly poison. Nectar is difficult to get. Poison is easily available everywhere. We do not get a *haṁsa* (a spices of swan, which it is believed to separate milk and water (if

adulterated) by mere touch of its beak) easily, but we see crows, cranes, owls everywhere.)

सतसंगति दुर्लभ संसारा ।
निमिष दंड भरि एकौ बारा ॥
—मानस, उत्तरकाण्ड

मज्जनु फल देखिय ततकाला ।
काक होहिं पिक बकहु मराला॥
सठ सुधरहिं सतसंगति पाई ।
पारस परसि कुधातु सुहाई ॥
—मानस, बालकाण्ड

द्विभुजं स्वर्ण वर्णाभं राम सेवा परायणम् ।
मौञ्जी कौपीनसहितं मां ध्यायेद्राम सेवकम् ॥
—रामरहस्योपनिषत्, २.१०६

विख्याता त्रिषुलोकेषु रूपेणा प्रतिमा भुवि ।
अभिशापाद्भूत्तात कपित्वे कामरूपिणि ॥
—वाल्मीकि रामायण, ४. ६६. ८–९

(5) The *yajnopavīta* is a must for an initiated person according to scriptures.

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् ।

(The *yagnopavīta* is very sacred. It originated along with Prajāpati.)

The *yagnopavīta* is made either of cotton thread or of grass.

यज्ञोपवीतं कुरुते सूत्रं वाऽपि कुशरज्जुमेव ।

—गोभिल गृह्यसूत्र, २–१

Upholding of an ensign (*dhvaja*) always indicates success everywhere.

(6) Hanumān is considered as an incarnation of Śiva. He is considered as an incarnation of Viśṇu also.

अञ्जनी गर्भ संभूतो रुद्रांशो हि धरातले ।
ततो नन्दी प्रतीहारो रुद्रांशमपि तं कपिम् ॥

—स्कंद पुराण , ७९.६

Tulsīdāsjī himself in *Dohāvalī* has said-

जोहि सरीर रतिराम सों सोई आदर हि सुजान ।
रुद्र देह तजि नेह बस वानर भे हनुमान ॥

Ānaṅd Rāmāyaṇa, Śiva Purāṇa, Vāyu Purāṇa, Bhaviṣya Purāṇa have described Hanumāna as son of Śaṅkar. Śaṅkar is the diety of Shrī Rāma. In *Dohāvalī* it is stated that Śaṅkar incarnated as Hanumān to serve Śrī Rāma.

The following, also say that Hanumānajī is an incarnation of Śiva.

(i) मकारवाच्यः शिवस्वरूपो हनुमान् ।
—तारसारोपनिषत् ३.३

(ii) ॐ यो ह वै परमात्मा नारायणः स भगवान् ।
मकारवाच्यः शिवस्वरूपो हनुमान्भूर्भवः सुवस्तस्मै वै नमो नमः।

(iii) व्रजदेहीति चोक्ता हि रुद्रावतारपदं तथा ।

—अगस्त्यसंहिता

(iv) रुद्रावतार संसारदुःखभारापहारक ।
लोलल्लाङ्गूल पातेन ममारातीन्निपातय ।

—शत्रुंजयस्तोत्र

(v) तदा विभीषणं प्राह जांबवानृक्षसत्तमः ।
रुद्रावतारः संजज्ञे वायुपुत्रः प्रतापवान् ।।

—आनंदरामायण, ९. ११–२०

(vi) अंजनीगर्भ संभूतो हनुमान् पवनात्मजः ।
यदा जातो महादेवो हनुमान् सत्यविक्रमः ।।

—वायुपुराण ६०. ७३

(vii) पवनात्मा बुधैर्देव ईशान इति कीर्त्यते ।
ईशानस्य जगत्कर्तुर्देवस्य पवनात्मजः ।।

—लिङ्ग पुराण १३.९

(viii) हनुमान् प्रययौ लङ्कां सीतान्वेषणहेतवे।
समादधीत संदेशो ययौ रुद्रकुलोद्भवः ॥
—ब्रह्मवैवर्तपुराण ६२.६१

(ix) जयति मर्कटाधीश, मृगराज विक्रम ।
महादेव मुद—मङ्गलालय कपाली ॥
—विनयपत्रिका २६

It is claimed that Hanuman is incarnation of Viṣṇu also:

In *Ānaṅad Rāmāyaṇa* (1,1,104-107), *Vālmīki Rāmāyaṇa* (1.15,30-31), and *Adhyātma Rāmāyaṇa* (4.7,19-20), Hanumān is said to be incarnation of Viśṇu. *Bhāvāratha Rāmāyaṇa* (Marāthī) mentions Hanumān as an incarnation of Viśṇu.

वयं च पार्षदा सर्वे विष्णोर्वैकुण्ठवासिनः ।
—अध्यात्मरामायण, ४.७, १९—२०

(7) Hanumān was a great scholar and a grammarian also. He was also a great musician. He is the author of some important books. He had many great qualities:

शौर्य दाक्ष्यं बलं धैर्य प्राज्ञता नय साधनम् ।

—वाल्मीकि रामायण ७. ३५, ३–५

Great sages like Sanaka, Sanandana, Sanatkumāra, Śaṇḍilya, Mudgala etc., made him their *Guru*. Sage Budhakauśika has called him "बुद्धिमतां वरिष्ठं"

Hanumānjī had learnt all the lores under the Sun as his preceptor.

(i) भानुसो पढन हनुमान गये भानु मन ।
अनुमानि सिसुकेली कियो फेरपार सो ।।
—हनुमान बाहुक, ४

(ii) मार्तण्डस्त्वब्रवीत्तत्र भगवांस्तिमिरापहः।
तेजसोऽस्य मदीयस्य् ददामि शतिकां कलाम् ।।

यदा च शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति ।
तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति ॥
वा० रा० ७. ३६. १३–१४

Hanumān was also well-versed in the Vedās and it is said that noboby else can be compared with him in knowledge of the scriptures.

Hanumān was also a great authority on music, and founder of the school of music after his name. He is considered as the founder of devotional music.

(i) असौ पुनर्व्याकरणं ग्रहीष्यन्सूर्योन्मुखः प्रष्टुमनाः कपीन्द्रः ।
उद्यद्गिरेरस्तगिरिं जगाम ग्रन्थं महद्धारयनप्रेमयः ॥
स सूत्रवृत्त्यर्थपदं महार्थं ससंग्रहं सिध्यति वै कपीन्द्रः ।
न ह्यस्य कश्चित्सदृशोऽस्ति शास्त्रे वैशारदे छन्दगतौ तथैव॥
सर्वासु विद्यासु तपोविधाने प्रस्पर्धतेऽयं हि गुरुं सुराणाम् ।
प्रवीविक्षोरिव सागरस्य लोकान्दिधक्षोरिव पावकस्य ॥
–वा० रा० ७. ३६.४४-४६

(ii) महाव्याकरणां बोधि मंथमानमसन्दरं ।
कवयंतं रामकीर्त्य हनुमन्तमुपास्महे ॥
सीतारामगुणग्रामपुण्यारण्यविहारिणौ ।
वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ ॥
—रामचरित मानस १.१.४

(iii) नूनं व्याकरणं कृत्स्नमनेन बहुधाश्रुतम् ।
बहुव्याहरतानेन न किंचिदपशब्दितम् ॥
वा० रा० ४.३. २९

Hanumānji was a great musician and authority on music.

(i) कर्ता संगीत शास्त्रस्य हनुमांश्च महाकपिः ।
शार्दूलकाहलावेतौ संगीतकरिणौ ॥
—संगीत पारिजात

Hanumāna is one among the expert musicians :

(ii) आंजनेयो मातृगुप्तो रावणो नंदिकेश्वरः ।
स्वतिर्गणो बिंदुराजः क्षेत्रराजश्च काहलः ॥
—संगीत परिजात

Hanumān was a great devotee of Prabhu Rāmacandra. He always sang praise of Śrī Rāma. A poet has described Hanumāna engaged in singing glories of Śrī Rāma thus:

धीरं धीरं धरित्रीं पदकमलमुखन्यास सम्पीडयन्तम् ।
निष्काणैन शियन्तं निखिलकलिमलं तालिजै कंकणानाम् ॥
गायंतं रामरामेत्यतिरतिरभसौ राघवं संस्मरन्तं ।
संगीताचार्यवर्यं कपिकुलतिलकं मारुतिं नौमि वीरम् ॥

Hanumāna was a *Siddha puruṣa*. He had attained all the *Siddhis*–the power by which one could achieve or accomplish anything he desired. For details please see note under verse 31.

(12) Śrī Rāma's love for his brothers is proverbial.

(14) The great Risis Sanaka, Sanandana, Sanātana, Pingala etc., are considered *Cirnajivis* (non-aging persons), and these persons are remembered daily in the early morn-

ing prayers *(prātahsmaraṇa)*. The sage Nārada, Gods and Goddesses are considered as *Puṇyasmaranīya* i.e., these names when repeated are capable of purifying a man of his sins.

The seven Ciraṅjivis are :

अश्वत्थामा बलिर्व्यासो हनुमाञ्श्च विभीषणः ।
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

(15) The eight regents (guardian deities) are-(1) Iṅdra in the east (2) Agni in the south-east (3) Yama in the south (4) Nairuti in the south-west (5) Varuṇa in the West (6) Marut in the north-west (7) Kubera in the north,and (8) Śiva in the north-east.

(22) Everyone who believes to get any favour from Śrī Rāma, has to use Hanumāna only as the medium. *Rāmarahasyopanishat* says that one should not consider Rāma

mantra alone as capable of granting *mokṣa*. But one should necessarily remember *Rāma-sevaka* i.e., Hanumāna for fulfilment of one's desires:

ऐहिकेषु च कार्येषु महाऽपत्सु च सर्वदा ।
नैवयुज्यो राममन्त्रः केवलं मोक्षसाधकः ।
ऐहिके समनुप्राप्ते मां स्मरेद्रामसेवकम् ॥

(29) The four ages are: *(1) Satyayuga (2) Tretāyuga (3) Dvāparayuga , and (4) Kaliyuga*

(30) *Cf.* Viṣṇu takes incarnations in the various yugas to protect the righteous and punish the wicked.

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥
—भगवद्गीता

(31) The eight *Siddhis* (supernatural faculti-es) are :

(1) Aṇimā – ablilty to shrink one's body to the size of an atom.

(2) *Mahimā* – ability to enlarge one's body to an infinitely large size.

(3) *Garimā* – ability to become infinitely heavy.

(4) *Laghimā* – ability to become infinitely light.

(5) *Prapti* – ability to get anything desired.

(6) *Prakāmya* – possessing freedom of will.

(7) *Iśitvaṁ* – ability to maintain overlord-ship.

(8) *Vaśhitvaṁ* – ability to subjugate any-one.

A person possesing all these supernatural faculties is supposed to be of great purity, holiness and spirituality.

The nine forms of wealth are the nine treasures of Kubera i.e.,

महापद्मश्च पद्मश्च शंखो मकर कच्छपौ ।
मुकुंदकुंद नीलाश्च सर्वश्च निधयो नव ॥

(33) Singing praise of Hanumāna is singing praise of Śrī Rāma Himself. In *Adhyātma Rāmāyaṇa*, Hanumāna has declared himself as part of Śrī Rāma.

देह दृष्ट्या तु दासोहं जीवदृष्ट्या त्वदंशकः ।
आत्मदृष्ट्या त्वमेवाममिति मे निश्चया मतिः ॥

(35) It is significant to note that Hanumāna must be worshipped along with Śrī Rāma if one wants blessings of Śrī Rāma.

पठंति रामकवचं हनुमत्कवचं विना ।
अरण्ये रोदनं तैस्तु कृतमेव न संशयः ॥

—अध्यात्म रामायण

("Repeating *Rāmakavacha* without repeating *Hanumātkavacha* is like crying in the wilderness", says *Adhyātma Rāmāyaṇa.)*

Kalyan
Ramnavami
3-4-1990

S. K. Mutalik


गुरु
तुलसी

श्री गुरुचरन सरोज रज, निजमनु मुकुरु सुधारि।
बरनऊँ रघुबर बिमल जसु, जो दायकु फल चारि॥

Dohā

śrī guru caraṇa sarojaraja
nijmanu mukuru sudhāri
baranau raghubara bimala jasu
jo dayaku phala cāri

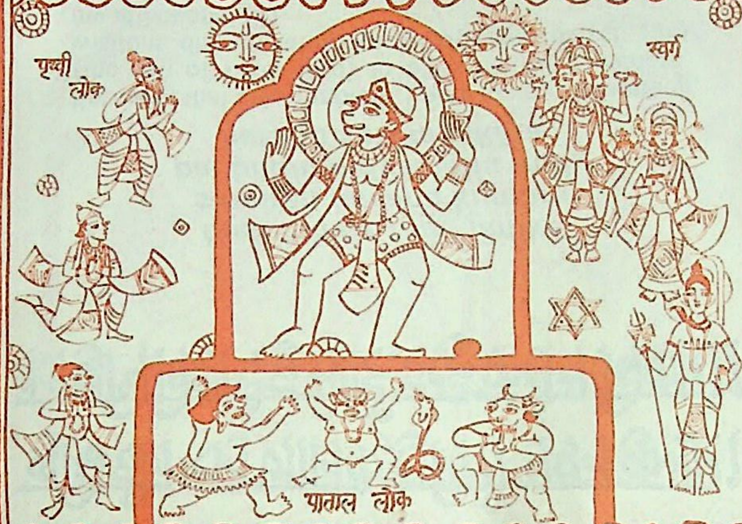
With a spotless (serene) mind, purified by the dust of the lotus feet of Gurudeva (i.e., blessed by Gurudeva), I now (proceed to) describe the unblemished glory of Śrī Rāma, the most exalted one of Raghū's family, who is capable of bestowing the four fruits *(puruṣārtha)* on his devotees. (1)



बुद्धिहीन तनु जानिके, सुमिरौं पवन कुमार।
बल बुधि बिद्या देहु मोहिं, हरहु कलेस बिकार।।

buddhihīna tanu jānike
sumirau pavana kumāra
bal budhi bidyā dehu mohi
harahu kalesa bikāra

Knowing that I am ignorant, I pray to you Hanumānjī (the son of Wind God) to bless me with strength, wisdom, discriminating knowledge and banish (all) my afflictions. (2)


पृथ्वी लोक
स्वर्ग
पाताल लोक

❁ चौपाई ❁

जय हनुमान ज्ञान गुन सागर ।
जय कपीस तिहुँ लोक उजागर ।।

–Chaupāi–

jaya hanumān jñāna guna sāgara
jai kapisa tihuloka ujāgara

Victory to you, O Hanumānjī, (who is an) ocean of knowledge and virtues. Victory to you, O Hanumānjī (Lord of the monkeys), who is well-known in all the three worlds. (1)


अजनिमाता
पवनदेव

रामदूत अतुलित बलधामा ।
अंजनि-पुत्र पवन-सुत नामा ॥

rāmadūta atulita baladhāmā
aṅjani-putra pavana-suta nāmā

You are the envoy of Śrī Rāma, an abode of incomparable strength, and son of Aṅjana (popularly) known with the name Pavan-suta (son of the Wind God). (2)



महाबीर बिक्रम बजरंगी ।
कुमति निवार सुमति के संगी ॥

mahābīra bikrama bajaraṅgī
kumati nivāra sumati ke saṅgī

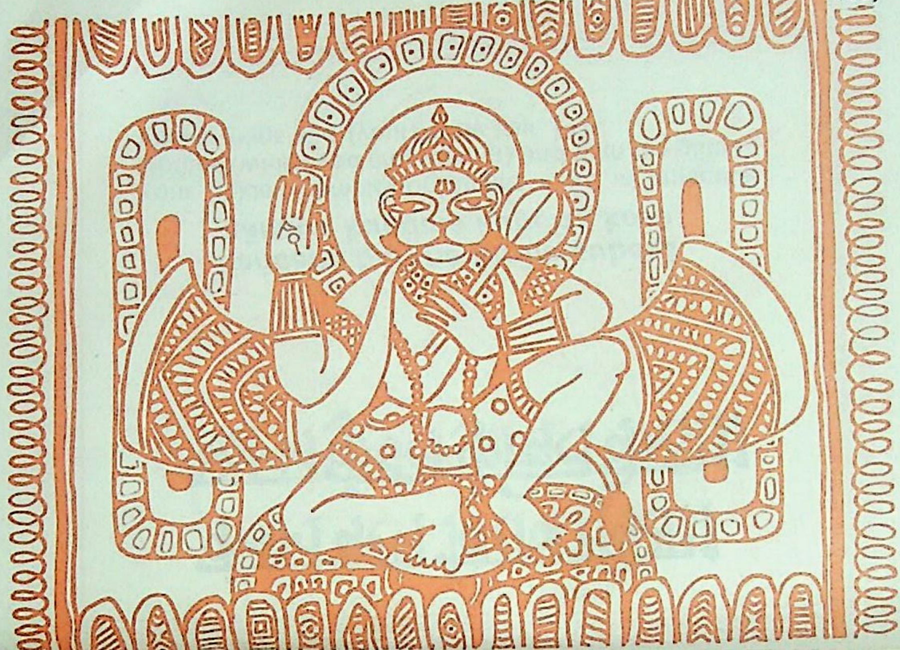
You, with your body as hard (strong) as diamond, are a great warrior of incomparable valour; you are the remover of wicked thoughts, and (you) grant the company of the wise. (3)



कंचन बरण बिराज सुबेसा।
कानन कुंडल कुंचित केसा॥

kaṅcana baraṇa birāja subesā
kānana kuṇḍala kuṅcita kesā

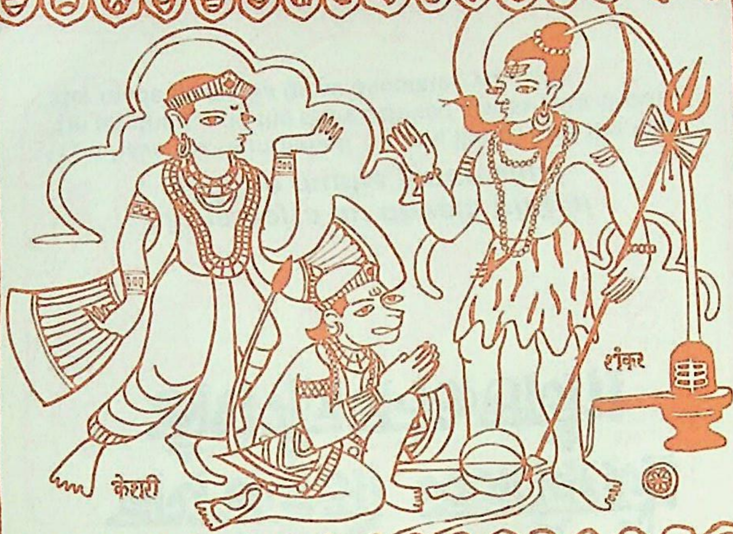
Your golden complexion shines more in attractive clothes (which you are wearing) and with the glittering ear-rings and (your) curly hair. (4)



हाथ बज्र औ ध्वजा बिराजै।
काँधे मूँज जनेऊ साजै॥

hātha bajra au dhvajā birājai
kā̃dhe muñja janeu sājai

You have the thunderbolt (in one hand) and the flag (in another), and the sacred thread across your shoulder made of *muñja* grass decorates you. (5)


शंकर
केसरी

संकर-सुवन केसरी-नंदन।
तेज प्रताप महा जग-बंदन॥

saṅkara-suvana kesarī-naṅdana
teja pratāpa mahā jaga-baṅdana

You are an incarnation of Śiva as son of Kesari. You are respected by everyone in the world because of your lustre and great valour. (6)



बिद्यावान गुनी अति चातुर ।
राम काज करिबे को आतुर ॥

bidyāvāna gunī ati cātura
rāma kāja karibe ko ātura

You are well- versed in all the lores; you are full of virtues; you are highly intelligent. You are ever ready to carry out the missions of Śrī Rāma. (7)



प्रभु चरित्र सुनिबे को रसिया।
रामलषन सीता मन बसिया॥

prabhu caritra sunibe ko rasiyā
rāmalaṣana sītā mana basiyā

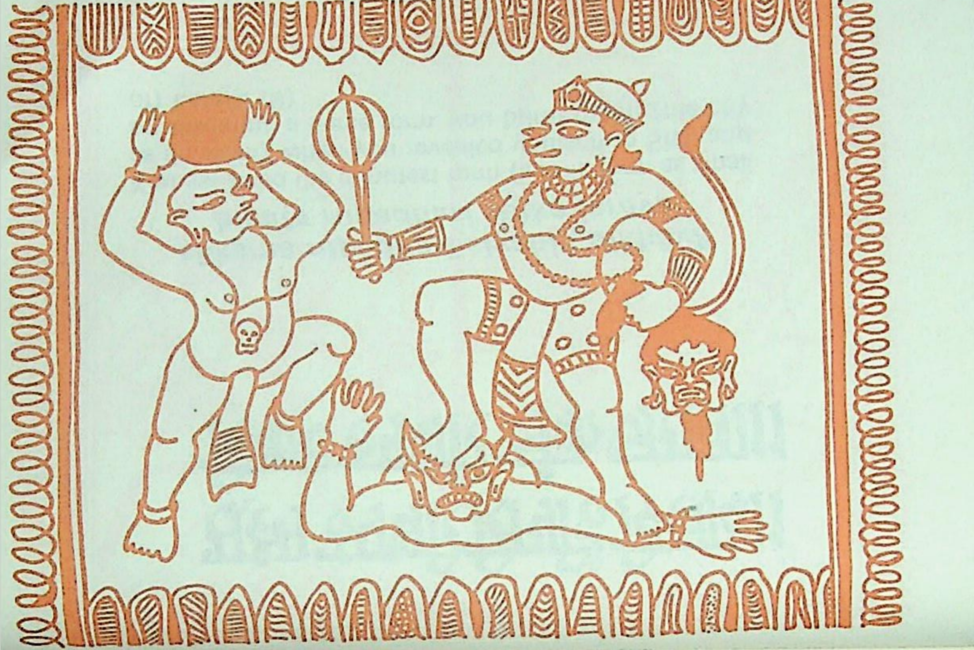
You (always take) delight in listening to the glories of Prabhu (Rāmacandra) and you have Śrī Rāma, Lakṣmaṇa and Sītā residing (permanently) in your heart. (8)



सूक्ष्म रूपधरि सियहिं दिखावा।
बिकट रूपधरि लंक जरावा।।

sūkṣma rupadharī siyahiṅ dikhāvā
bikaṭa rupadhari laṅka jarāvā

You assumed the minutest form (subtle form as small as an atom) when you revealed yourself to Sītā, and by assuming a fierce form, you burnt down (the city of) Laṅkā. (9)

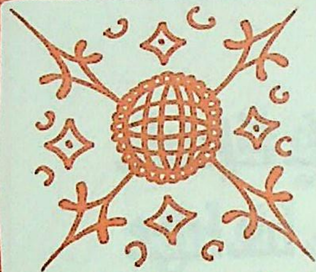
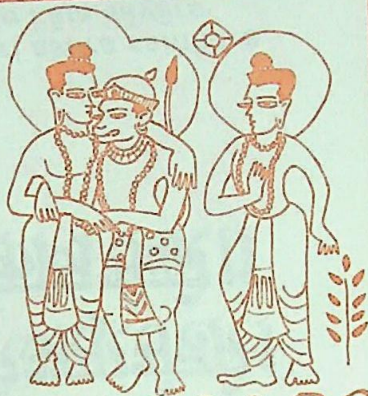


भीम रूप धरि असुर संहारे।
रामचंद्र के काज सँवारे॥

bhīma rūpa dhari asura saṁhāre
rāmcandra ke kāja sā̃vāre

Assuming a dreadful form for destroying the demons, you accomplished the mission of Śrī Rāma. (10)



लाय सजीवन लखन जियाये।
श्री रघुबीर हरषि उर लाये॥11॥

lāya sajīvana laṣan jiyāye
śrī raghubīra haraṣi ura lāye

You fetched sañjīvani to revive Lakṣmaṇa (who was dead on the battlefield) and made Śrī Rāma happily embrace you. (11)



रघुपति कीन्ही बहुत बड़ाई ।
तुम मम प्रिय भरतहि सम भाई ॥

raghupati kīnhī bahuta baḍāī
tuma mama priya bharatahi sama bhāī

Śrī Rāma praised (you) very highly (and said), "You are as dear to me as my brother Bharata." (12)



सहस बदन तुम्हरो जस गावैं।
अस कहि श्रीपति कंठ लगावैं॥

sahasa badana tumharo jas gavai
asa kahi śrīpati kaṇṭha lagāvai

"Even Śeṣa, the thousand-headed serpent sings your glory" said Śrī Rāma embracing you. (13)


ब्रह्मा
सनक
सनंदन
सरस्वती
नारद
शेषनाग

सनकादिक ब्रह्मादि मुनीसा।
नारद सारद सहित अहीसा॥

sanakādika brahmādi munīsā
nārada sārada sahita ahisā

The (great) sages like Sanaka etc., and gods like Brahma, Śeṣa (the King of Serpents) and Nārada and goddesses Śāradā. (14)


यम


कुबेर




जम कुबेर दिगपाल जहाँ ते।
कबि कोबिद कहि सके कहाँ ते॥

jama kubera digapāla jahā̃ te
kabi kobida kahi sake kahā̃ te

Yama–the god of death, Kubera–the god of wealth, the eight regents (of the directions), poets and scholars have not been able to praise you adequately. (15)



राम
सुग्रिव
हनुमान

तुम उपकार सुग्रीवहिं कीन्हा ।
राम मिलाय राजपद दीन्हा ॥

tuma upakāra sugrīvahi kīnhā
rāma milāya rājapada dīnhā

You helped Sugrīva in regaining his (lost) kingdom by making him meet Śrī Rāma. (16)


राम

तुम्हरो मंत्र बिभीषन माना।
लंकेस्वर भए सब जग जाना॥

tumharo maṅtra bibhīṣana mānā
laṅkesvara bhaye saba jaga jānā

Vibhīṣana heeded your advice. The entire world knows that he became the king of Laṅkā.



जुग सहस्र जोजन पर भानू।
लील्यो ताहि मधुर फल जानू॥

yuga sahasra jojana para bhānū
līlyo tāhi madhra phala jānu

you leaped quite easily at the Sun (who is) thousands of miles away thinking him to be a sweet fruit. (18)

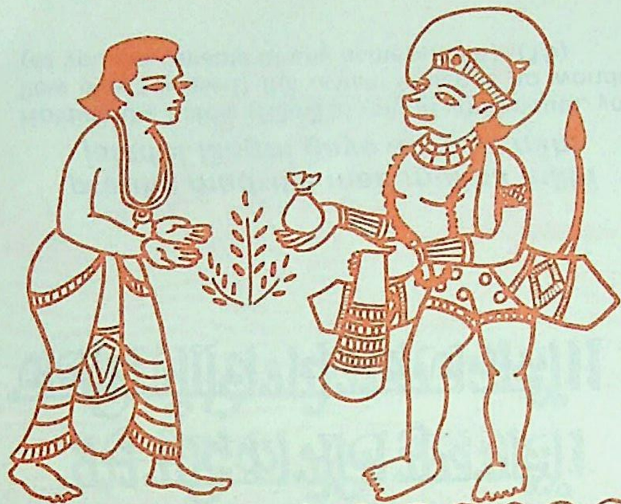
(73)



प्रभु मुद्रिका मेलि मुख माहीं।
जलधि लाँघि गये अचरज नाहीं।।

prabhu mudrika meli mukha māhi
jaladhi lãnghi gaye acaraja nāhi

Holding the Lord's (Rāmā's) ring in your mouth, you flew over (crossed) the ocean, which is no wonder (as you are capable of any achievement). (19)



दुर्गम काज जगत के जेते।
सुगम अनुग्रह तुम्हरे तेते॥

durgama kāja jagata ke jete
sugama anugraha tumhare tete

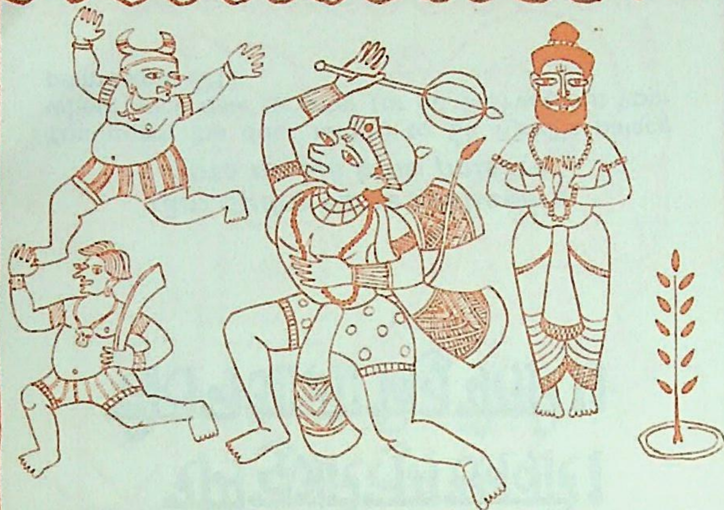
The most difficult tasks in the world become easy of accomplishment by your grace. (20)



राम दुआरे तुम रखवारे ।
होत न आज्ञा बिनु पैसारे ॥

rām duāre tuma rakhavāre
hota na ājā binu paisāre

You guard the door (entry) to Śrī Rāmā's palace where none dare to enter (or go out) without your permission. (21)



सब सुख लहै तुम्हारी सरना।
तुम रच्छक काहू को डर ना॥

saba sukha lahai tumhāri saranā
tuma racchaka kāhū ko daranā

All those who seek refuge in you, enjoy every kind of happiness. Why should one be afraid of anything when you are there to protect? (22)






आपन तेज सम्हारो आपै।
तीनों लोक हाँक तें काँपै॥

āpana teja samhāro āpai
tīno loka hāka te kapai

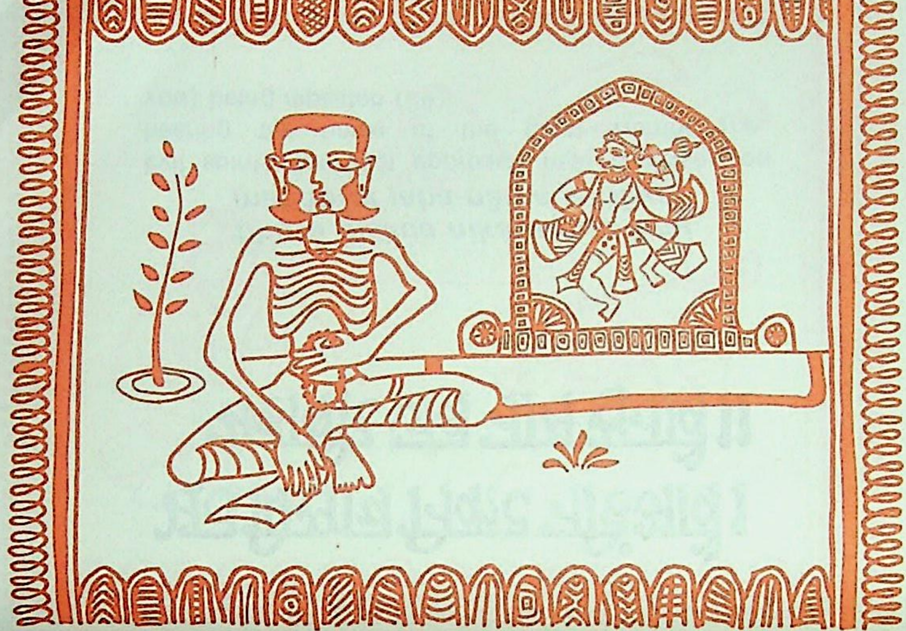
You alone are capable of controlling your power. All the three worlds tremble when you roar. (23)



भूत पिसाच निकट नहिं आवै।
महाबीर जब नाम सुनावै॥

bhuta pisāca nikaṭa nahi āvai
mahābīra jaba nāma sunāvai

Evil spirits dare not approach near a person on hearing the name of the great warrior (i.e., you) being repeated (24)



नासै रोग हरै सब पीरा।
जपत निरंतर हनुमत बीरा॥

nāsai roga harai saba pirā
japata niraṅtrara hanumata bīrā

All the ailments and diseases disappear and afflictions vanish when your name is repeated continuously. (25)



संकट तें हनुमान छुड़ावै ।
मन क्रम बचन ध्यान जो लावै ॥

***saṅkata te hanumāna chuḍāvai
mana krama bacana dhyāna jo lāvai***

Hanumān helps those in overcoming difficulties, who worship Him with sincerity and faith (i.e., bodily, by speech and mentally i.e., *kāyā, vācā* and *manasā).*(26)


रावण

सब पर राम तपस्वी राजा।
तिनके काज सकल तुम साजा॥

saba para rāma tapasvī rājā
tinake kāja sakala tuma sājā

You carried out all the missions of Śri Rāma, who is a supreme yogī ruling over everyone. (27)



और मनोरथ जो कोइ लावै।
सोइ अमित जीवन फल पावै॥

aura manoratha jo koi lāvai
soi amita jīvana phala pāvai

You bless everyone who seeks your grace and grant him in a large measure all he wants and also grant him the full fruit of life. (28)


त्रेता


सतयुग




द्वापर


कलियुग

चारों जुग परताप तुम्हारा।
है परसिद्ध जगत उजियारा॥

cāro juga paratāpa tumhārā
hai parasiddha jagata ujiyārā

Your glory radiates through all the four ages (Satya, Tretā, Dvāpara,and Kalī) and your fame shines every-where in the universe. (29)



साधु संत के तुम रखवारे ।
असुर निकंदन राम दुलारे ॥

sādhu saṅta ke tuma rakhavāre
asura nikaṅdana rāma dulāre

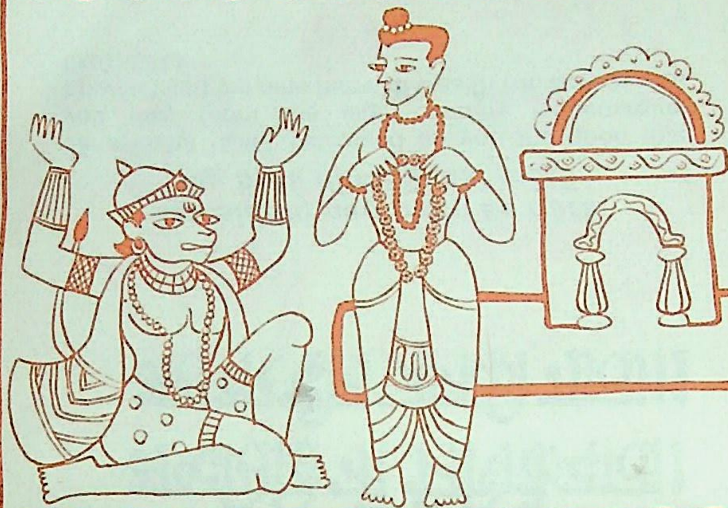
You, who are very dear to Śrī Rāma, are the protector of the righteous and destroyer of the wicked. (30)



अष्टसिद्धि नौ निधि के दाता।
असबर दीन जानकी माता॥

aṣṭasiddhi nau nidhi ke dātā
asa bara dīna jānakī mātā

Jānakīmātā (Sītā) bestowed on you the boon that you may grant the eight *siddhis* (supernatural powers) and the nine forms of wealth (on anyone you like). (31)



राम रसायन तुम्हरे पासा।
सदा रहो रघुपति के दासा।।

rāmarasāyana tumhare pāsā
sadā raho raghupati ke dāsā

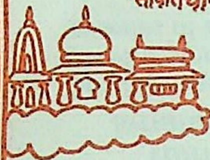
The elixir of devotion to Śrī Rāma is with you, who always stays at the feet of Śrī Rāma as his servant (with utmost humility). (32)

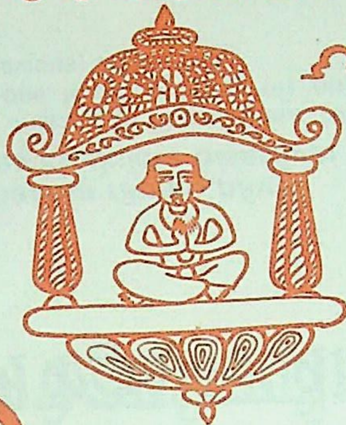


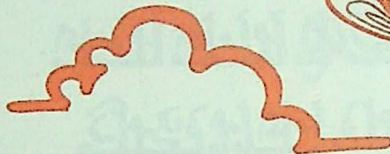
तुम्हरे भजन रामको पावै।
जनम जनम के दुख बिसरावै॥

tumhare bhajana rāmko pāvai
janama janama ke dukha bisarāvai

Singing your praise makes Śrī Rāma bless (that person) and makes one forget (relieves of) one's miseries of all the (previous) births. (33)


साकेतधाम

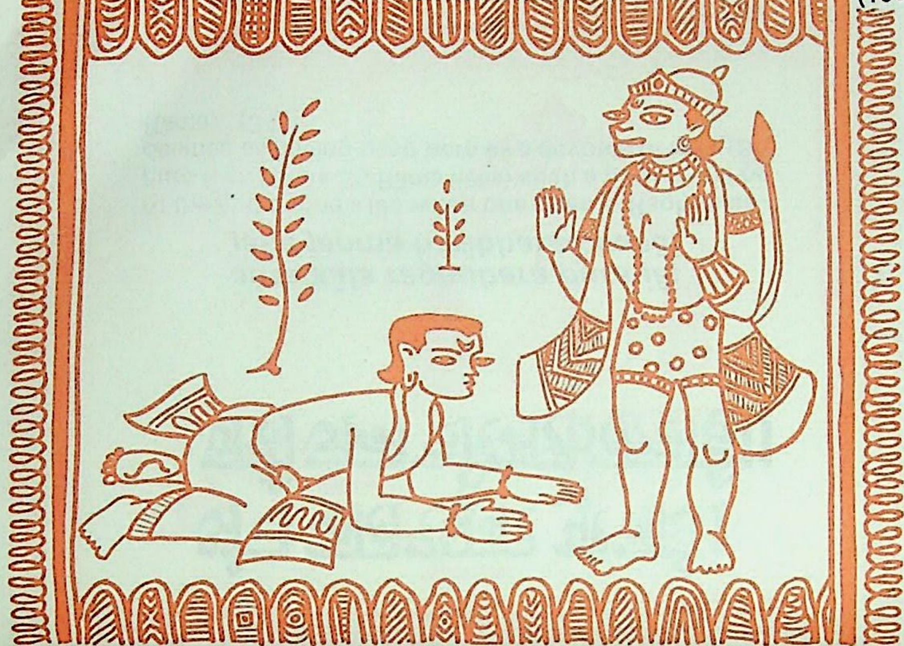




अंत काल रघुबर पुर जाई।
जहाँ जन्म हरिभक्त कहाई॥

aṅta kāla raghubara pura jāi
jaha janma haribhakta kahāī

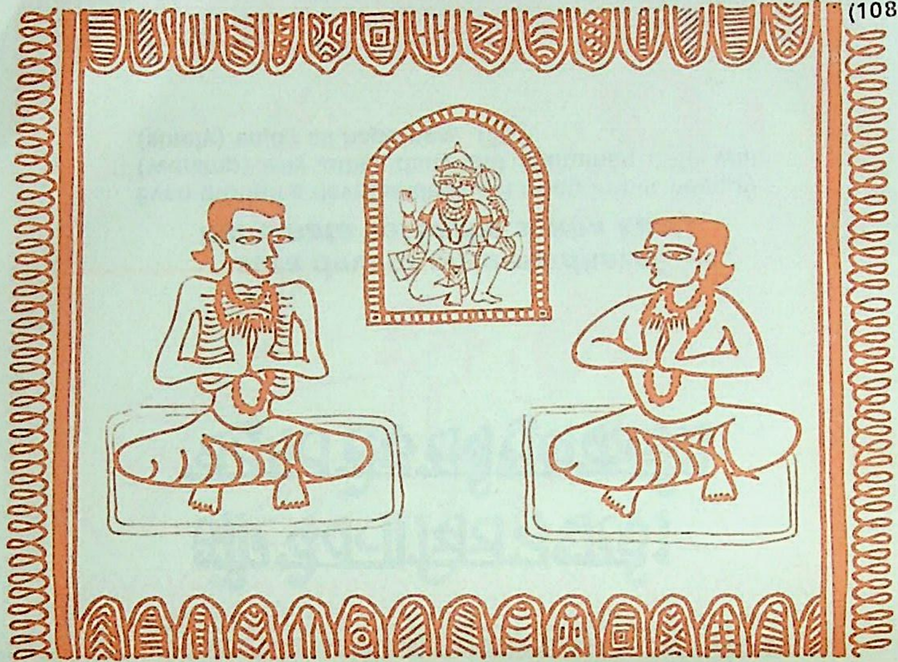
At the end of one's life when one goes to Raghubara-pura (i.e., where Sri Rāma lives) such a person will be deemed as having been born as a devotee of Hari (Śrī Rāma). (34)



और देवता चित्त न धरई।
हनुमत सेइ सर्ब सुख करई॥

aura devatā citta na dharaī
hanumata sei sarba sukha karaī

Even though a devotee does not bring to his memory (worship) any other deity but Hanumān , he will (surely) enjoy all happiness. (35)



संकट कटै मिटै सब पीरा।
जो सुमिरै हनुमत बलबीरा।।

saṅkaṭa kaṭai miṭai saba pīrā
jo sumirai hanumata bala bīrā

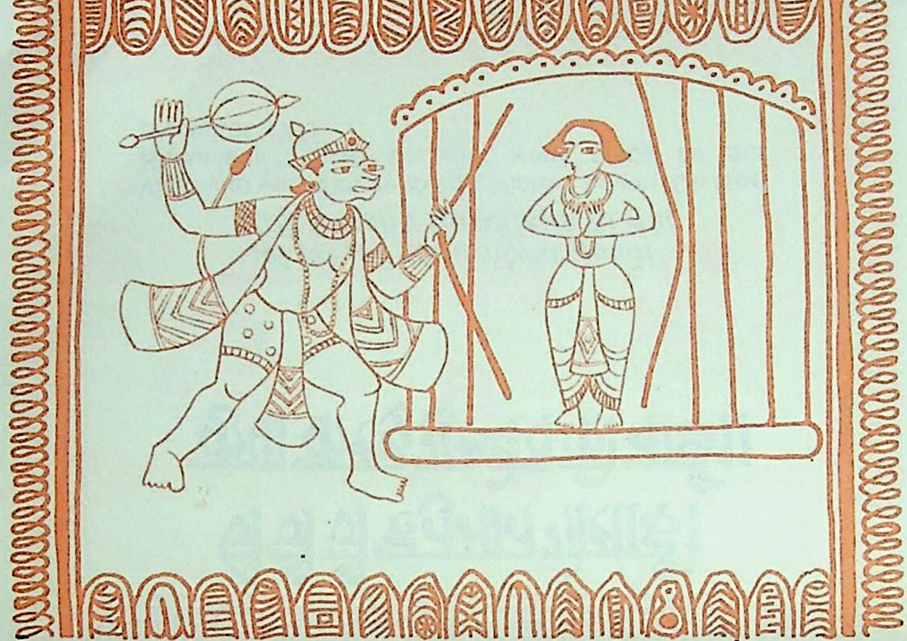
All miseries and torments vanish when one remembers the valorous Hanumān. (36)



जै जै जै हनुमान गोसाईं।
कृपा करहु गुरुदेव की नाईं॥

jai jai jai hanumāna gosāi
kṛpā karahu gurudeva kī nāi

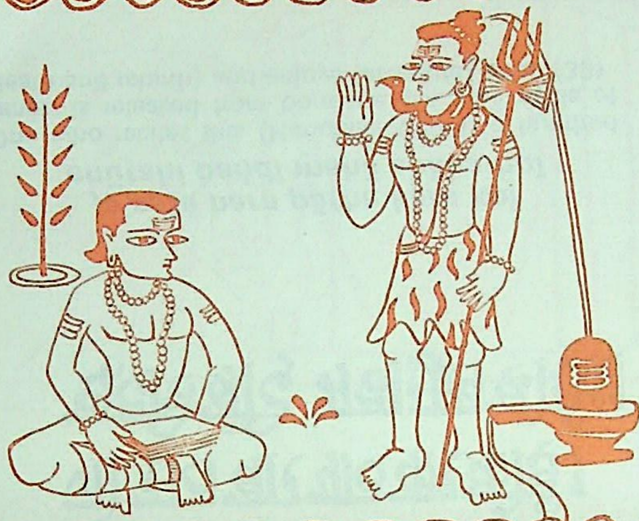
Victory to you, Victory to you, Victory to you! Oh God Hanumānjī! Bless us with your grace as our preceptor. (37)



जो सत बार पाठ कर कोई।
छूटहि बंदि महा सुख होई॥

jo sata bara pāṭha kara koī
chūṭahi bandi mahā sukha hoī

One who recites this (Hanumān Cālisā) a hundred times, is released from bondage (i.e., the cycle of death and rebirth) and enjoys (absolute) bliss. (38)



जो यह पढ़ै हनुमान चलीसा।
होय सिद्धि साखी गौरीसा।।

jo yaha paḍhai hanumāna calīsā
hoya siddhi sākhi gaurīsā

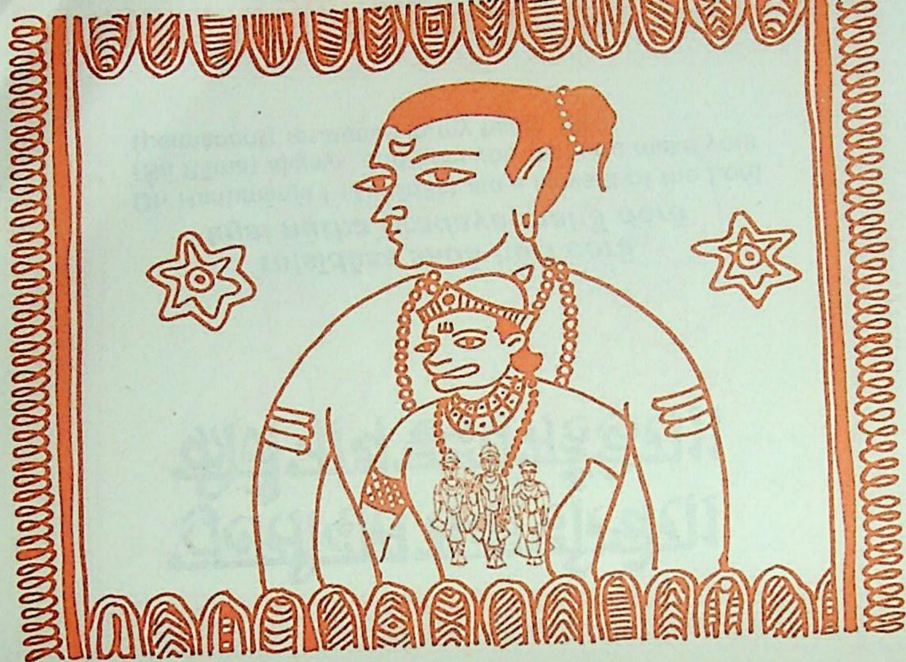
One who reads this Hanumān Cālīsā (regularly) will accomplish his goals to which Lord Śiva is a witness. (39)



तुलसीदास सदा हरि चेरा।
कीजै नाथ हृदय महँ डेरा॥

tulsīdāsa sadā hari cerā
kījai nātha ḥṛadaya mahā̃ derā

Oh Hanumānjī! I (Tulsīdās) am a servant of the Lord (Śrī Rāma) always, and pray you that you make your (permanent) residence in my heart. (40)



❀ दोहा ❀

पवनतनय संकट हरन, मंगल मूरति रूप ।
रामलषन सीता सहित, हृदय बसहु सुरभूप ॥

Dohā

pavanatanaya saṅkaṭa harana,
maṅgala mūrati rūpa
rāmalaṣana sītā sahita,
hṛdaya basahu surabhūpa

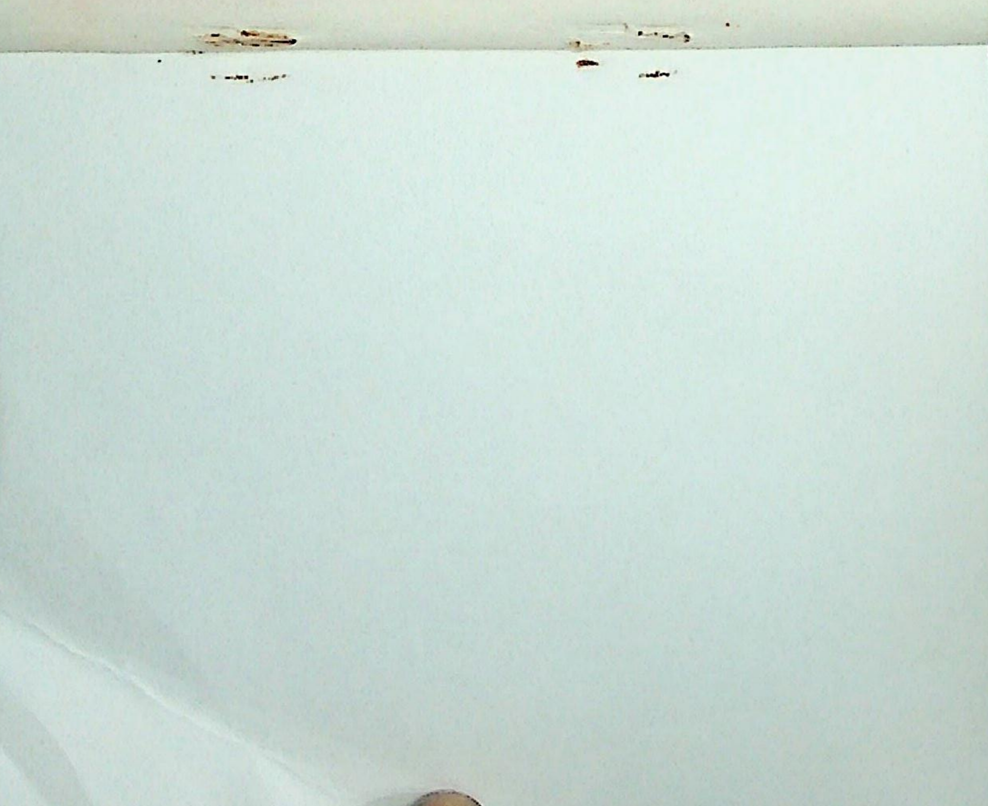
Oh Hanumānjī, the son of Wind God, remover of difficulties and you, who are auspicious, reside in my heart (permanently) along with Śrī Rāma (the king of Gods), Lakṣmana and Sītā.

End of Hanumāna Cālīsā

खेमराज श्रीकृष्णदास,
अध्यक्ष- "श्रीवेङ्कटेश्वर"-स्टीम-प्रेस,
बम्बई



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